CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 2 CHATHAM-SQUARE, BY P. PRICE, AT $2 PER ANNUM IN ADVANCE.

VOL. II. NEW-YORK, SATURDAY, APRIL 20, 1833. NO. 25.

Original.

THE MARK OF THE BEAST.

A SHORT SERMON.

Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle. Pslam xxxii, 9.

The phraseology of the scriptures is remarkable for its peculiar appropriateness to the subject, and for its pithy, and marrowy allusions. The passage selected for our text, is a sufficient evidence of the truth of my declaration. The horse and the mule have no understanding; therefore it is indispensable, in order to make them *useful*, to constrain, or coerce them with a bridle, and a bit of iron. The exhortation to mankind, found in our text—"Be ye not as the horse, or as the mule," would not only be superfluous, but impertinent, were there not a strong probability that some men would, in a certain appropriate sense, be like these brute animals; and require something as coercive as the bit and the bridle, to impel them to their duty, and to restrain them from the commission of evil.

The term *understanding*, in our text, is mentioned as something that the horse and the mule are deficient in. The bit and the bridle are mentioned as a *substitute* for understanding. Therefore, because the horse and the mule have no understanding, the owner of these animals coerces them to do such things as his understanding dictates, and the leather bridle, and the iron bit, are the medium of communication. If the horse and the mule possessed understanding, the owner could communicate his ideas, designs, and wishes to these animals by a different process; and they, being sensible of their propriety and expediency, would act accordingly. Be ye not as these stupid animals.

As the inference, for the reasons assigned, is an irresistible one, that some men are, at times, like the horse or the mule, and need a bridle and a bit to coerce them, the inquiry is very natural—First—What men are those who are like the horse or the mule? Second—What kind of a bridle and bit are used to coerce and restrain them?

I have stated that the term *understanding* in our text, is mentioned as something that the horse and the mule are deficient in. The term understanding, therefore, is something that those *men* are deficient in, who are like the horse or the mule; and as the owner of the horse and the mule has understanding, and his horse and mule have no understanding, he supplies the deficiency by substituting the bridle and bit; the stupidity of these animals being such, that their owner has no other more feasible method of making them subservient to his will—therefore he coerces them, &c. The *owner* of the horse and mule is, emphatically, the proprietor and lord of these animals; therefore he has a right to coerce them in a proper manner, according to their capacity or ability, to do or perform their duty to him. which duty is their reasonable service, which they owe to their rightful and sovereign lord or master, to whom they belong, and to whom they are indebted for their food and shelter.

The great Creator and Lord of all, who has given man dominion over inferior animals, such as horses, mules, and oxen, etc. is the Owner, the rightful and sovereign Lord and Master of mankind. There is, therefore, a peculiar fitness and propriety in the phraseology of our text. The horse and mule are accountable to their owner, for the reason that their owner provides for, sustains, protects and defends them; therefore they owe him allegiance. His authority is predicated on the *benefits* he confers on these animals. The Sovereign God provides for men, and sustains, protects and defends them; therefore, they owe Him allegiance. His authority is predicated on the benefits He confers on *these*, His rational animals or creatures. God has done even greater things than these—He has given *existence* to all animals or creatures, and makes provision for all who live. There is, therefore, a stronger reason why men should serve and obey their Sovereign Lord, than can be given why men should exercise dominion over the horse and the mule. God's ownership of men is independent of all contingents or qualifications, and is full, and absolute. Not so the ownership which man claims of the inferior animals. There are positive contingents and qualifications, and all conspire to humble this frail, proud lord of a boasted creation.

From the foregoing considerations we are led to the conclusion, that nothing can be more reasonable, nor any truth more palpable, than the proposition, that the scale in which the *duty*, of the recipient of the benefit is to be graduated, is the amount of benefits conferred. Where much is given much will be required. The measure of grateful obedience, will be exact with the measure of good bestowed. Therefore, if the horse or the mule, had understanding to appreciate the amount of benefits conferred by his owner, the same understanding would teach the duty to be performed, as a consideration for the good bestowed. This principle of equal justice holds good, and is equally applicable to men, and to horses and mules. No sophistry can evade it. It is evident, therefore, that those men who will not render a grateful obedience to their Creator, in consideration of benefits conferred, are like the horse and the mule, and require a bridle and bit to coerce them. Our first interrogation is thus replied to.

Previously to answering the second interrogatory, I would urge the reader to examine the Scriptures, and satisfy himself of the truth of the following proposition: God's holy prophets, and Christ's apostles taught, that *men should love, praise, and serve God because He is good, and is continually bestowing blessings on his creatures.* This is the reason, which the scriptures assign as the consideration of man's obedience. Thus David—"O that men would praise the Lord for his GOODNESS, for his wonderful works to the children of men. *Praise the Lord, for he is good, for his mercy endureth forever.*" Paul beseeches men by the *mercies* of God, to serve him. The reason why the horse or the mule serves his owner is, not because he is good, etc. but, because he puts the bridle on. If these animals had understanding, to appreciate the kindness of their master, then it might be expected of them that they should serve him for that cause.

What kind of a bridle and bit, are used to coerce and restrain men, who resemble the horse or the mule in their conduct? As man is an animal of a different conformation from a horse or a mule, physically, those men who resemble, in their conduct, these animals, require to be coerced to do their duty, in some manner as much as horses and mules require to be coerced to perform their several tasks. The similarity is too remarkable in the *motive*, and the *means*, to escape the notice of the reader. It is *fear* that impels the horse and the mule; this is the motive to action. The means used are too well known to need any mention. It is *fear*, not *affection*, nor a feeling of gratitude, that impels the brute. It is the same base and unworthy motive that impels some men to do their duty. They understand no better their obligation to their owner, than the horse or the mule understands his obligations to his owner. *Reins of brimstone, and a bit of fire*, have been used by their keepers, to coerce them to do their duty.

It is a remarkable fact, that the nation of the Jews were degraded by a comparison with brutes; and that their disgrace was exhibited in a light which will admit of no possible qualification which can, by any fair rule of construction, be made to palliate, or excuse their strange stupidity. The Creator of all declared, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people do not consider." It would, perhaps, be construed to amount to an act of injustice towards the Jews, and to a flattery of other nations, to decide that the deplorable ignorance in question has been confined to that nation. The ignorance of the Jews consisted in their *false conceptions* of the only living and true God, the Creator and upholder of all things. The history of the Jews, or nation of Israelites, abounds with evidence of the existence of a strange propensity in that people to forsake the true God, and to run into the extremes of gross idolatry, or to mingle with their conceptions of God's being, character and purposes, notions and theories which were incompatible with any consistent views of the Divine Perfections. Their ignorance, therefore, was manifested by their conduct; which exhibited on their part a Knowledge of *their* Owner, which would not stand the test of a comparison with the knowledge manifested by certain animals of the brute creation for *their* owner; or the provident hand that fed them, and provided for their wants the various good of sustenance and shelter.

The horse and the mule are described as having *no understanding;* and men are cautioned not to be like them. Can it be possible that there are *men* who no have understanding! It was said of the Jews that they should hear and not understand. That is, truth should be proclaimed to them, and they should not understand it. As no man can believe any proposition from mere courtesy, without being convinced of its truth, so no man can be supposed to believe an abstract truth without understanding it. Although the causes of ignorance of truth may be diversified, or various, there can be but one cause which can be adduced as carrying blame with it, and what can be with any propriety alleged against man, or imputed to him as a sin. It is this—an unwillingness to be taught, and a willingness to remain in error and ignorance. This is the very head and front of the *bigots* offending. It has often been truly remarked that bigots are not confined to the various sects of professing Christians. A Deist, or even an Atheist may be as great a bigot as was

John Calvin, or any of his persecuting associates and disciples. But I will assume a bolder stand, and take a more unequivocal position, if possible. For if the very essence of bigotry consists in an unwillingness to be taught, and a willingness to remain in error and ignorance, it follows as a consequence, resolved from the undeniable relation between cause and effect, that the ignorance of any man of the truth, *must* be in an exact ratio with his bigotry; for aside from extraneous and excusable causes of ignorance, a man's bigotry is the sole cause of his being ignorant of the truth. These facts are so palpable, that I conceive I should speak in the very spirit of my text, if instead of saying "Be ye not as the horse, or as the mule, which have no understanding," &c. I should say, Be ye not as the bigot, who has no understanding. It would appear then that the real bigot is very far gone in his folly.

A wise man has said "Seest thou a man that is wise in his own conceit? there is more hope of a fool than of him." It is only the man who is wise in his *own* conceit, that will prefer his *own* conceit to all others, and reject every thing which will not stand this test of truth and excellence. A bigot, therefore, carries the mark of the beast in his forehead. He is, so far as ignorance of the true character of his Owner is in question, a greater beast than the ox and the ass; and so nearly resembles the horse and the mule, as to require a bridle and and a bit to restrain him. As I have exploded the doctrine of *total depravity*, I will readily award to the bigot the virtue of *sincerity* in confessing, or affirming the distinctive qualities of his heart. No generic term can be more appropriate within the sphere of its limitation, than the certainty of the bigot's claim to superior excellence. His wisdom is the growth of his own head, and cannot assimilate with any foreign ingredients. By the law of ethical affinities, combinations of ignorance are formed, and hence the origin of all the monsters which have polluted the moral atmosphere of the universe. So far as human agency can operate, I have arrived at the secret of the origin of evil. The bigot, I know, will charge it all to the Devil—let him have the credit of it whose claims stand the fairest.

That *fear*, or a cowardly dread or apprehension of enduring suffering, is the principal, if not the only motive which impels the bigot to action, or restrains him when the corruptions of his heart spurs him on to perpetrate wickedness, is proved by evidence so conclusive, that it has only one disqualifying circumstance attending it; and that is the reasonable ground which exists to authorize a doubt of the bigot's veracity—for it is the bigot's own evidence of himself, and his constant propensity to the commission of sin, and the motive that restrains him, that I bring in proof. It is not only a common thing with the bigot to assert his constant predisposition to do evil, but also to declare that only a *fear* of future punishment restrains him; and that if he could only be brought to believe that no *future hell* existed for the punishment of sinners, he would, in that case, violate every command of the Decalogue. That is, to render the confession in plain English, If the bigot had *courage* equal to his innate depravity, he would outrage all laws, human and divine—his cowardice, or pusilanimity, therefore, on his own confession, is the only restraint on his depraved heart; and his neighbors are more indebted for safety, in their person and property, from the gratification of his wicked inclinations, to his cowardly fears, than to any principles of honor or honesty; to say nothing of a feeling of obligation, and consequent gratitude to the Giver of all good. This is, indeed so deplorable a picture of the extreme of human depravity, that charity would induce one to believe the bigot is only a *liar*, and exonerate him from the balance of the long black catalogue of vices.

Ignorance of the true character and purposes of the only true God, begets a disposition, temper and frame of mind, which assimilates to a brutish stupidity so nearly, that our text is well borne out, and the caution contained in it is deserving of serious consideration. It is not only consistent with reason, but facts show conclusively, that a man's attributes, and his temper and feelings, resemble the being whom he worships, and his imagination has necessarily clothed him with similar qualities. The sun, when shining in meridian splendor, unobscured by a single cloud, is not more palpably evident to the senses of the beholder, than the truth of the position, that every persecuting bigot from the beginning of the world to the present day, has acknowledged no deity but a God of cruelty. When Calvin tortured Servetus at the stake, the act was in perfect unison with his faith; and a more merciful and forbearing conduct on his part would have reproached the deity he worshiped. It would be out of character for the *wolf* to imitate the *lamb*. Calvin, therefore, acted consistently with his character; as much so as the wolf when he tears and devours the meek, inoffensive sheep. The meek and lowly Jesus exhorted his disciples and followers to be perfect, as God their heavenly Father is perfect—and he explained to them the perfection of the God of Heaven, as consisting in the forgiveness of enemies, and an indiscriminate bestowment of the bounties of His merciful providence. What a satire upon the bigot! What a reproach of the unmerciful!

A more respectable subject for illustration can be found in Saul of Tarsus. When he breathed slaughter and cruelty against the unoffending followers of Christ, he thought, he said, that he was doing God service. Well, Paul, this would have been the case, your conclusions were perfectly just; only your premises were wrong. "God is Love"—"He that loveth dwelleth in God, and God in him." Now, Paul, you can render acceptable service to God, as the disciple of the Lamb of God, by conducting like a *lamb*. When you conducted like a *wolf*, you was, on your own confession, a very consistent, sincere wolf, but you was a *wolf*.

It is certainly passing strange, that wolves should play the hypocrite, and pretend to be *sheep!* It is not strange that sheep never pretend to be wolves; for the reason that they would be ashamed of such duplicity; and it may be added, that no lamb yet, however inconsiderate, ever persecuted a wolf. The truism, that, "where persecution begins, religion ends," is worth a repetition.

Jesus Christ the Lamb of God, went about doing good—he associated with sinners; and when reproached for keeping such bad company, he replied—"I came not to call the righteous, but sinners to repentance. The whole need not a physician, but they that are sick." What a lesson for the bigot! When Stephen was stoned to death, bigotry officiated as executioner. When the woman taken in the commission of the sin of adultery, was brought before Christ, bigotry demanded judgment to condemnation. The Lamb spoke—"He that is without sin among you, let him first cast a stone at her." This made the wolves ashamed, and they retired from the Lamb's presence. The Lamb then addressed the woman—"Woman, where are thine accusers? Hath no man condemned thee? neither do I condemn thee—go, and sin no more." If John Calvin had been umpire in this case, it is very probable that the greatest sinner among them all would have been permitted to cast the first stone.

The man who buried his talent, could prefer strong claims to the character of a bigot. Hear his excuse—"I knew that thou art a hard master, and *I was afraid*," &c. The bigot, like the horse, or the mule, is held in by his *fears*, which are as irksome to him as the bit to the horse; though in justice to him it must be acknowledged that he will, occasionally, "slip his bridle," and o'er leap his bounds. God would indeed be a hard master, if he had set passions and impulses, like gins, in the human breast, to entrap the unwary, and entangle him in the fetters of an incurable depravity. And the bigot, if he had resisted and overcome every impulse and every passion incompatible with Godlike holiness, and attained the summit of a sinless perfection, might then claim an exclusive prerogative above his sinful race, were it not for the spirit that dwelt in the immaculate Jesus, which permitted him to eat with publicans and sinners, and requires humility to make the number of celestial virtues complete. Clay and iron could not amalgamate in the feet of the image—humility and bigotry have a less affinity.

Reader, the moral of the discourse will be found after a little search. Ignorance of God, his character, perfections and purposes, is the source, the very hot bed of bigotry. *Fear* is the restraining principle which curbs the bigot, and keeps him within the bounds of reason and morality. No inducement can be found within the pale of his incentives, (that is, if the bigot's own evidence is entitled to credit) which does not savor of pusilanimity in the motive, and rank hypocrisy in the action. A persecuting spirit, therefore, is an incontestible evidence of a wrong head, and a false heart. The head is wrong, for means are used to attain an end that must eventuate in shame to the party who resorts to them. And the heart is false which urges pretensions to a holiness of purpose, when a *fear* of punishment is, at bottom, the only governing principle of action.

There is however another view of this subject, which exposes the folly of bigotry, by showing the deplorable ignorance of the bigot in another light. God has not required of man to depart from evil, without assigning a substantial reason for the requisition. The bigot reasons and acts as a reasonable man would act under other circumstances, and having premises to justify his conclusions, which the bigot has not so much as the shadow of. For if God's laws, prohibitions, and requisitions, were arbitrary decrees, mere abstract decisions, and despotic rules for the government of his creatures, instead of being wise, merciful, and beneficial regulations, intended to advance the holiness and consequent happiness of the recipient, it would be wisdom itself, and prudence to evade them; and nothing less than the most tremendous consequences should induce any person to yield obedience to them. In this case, the bigot would be more than justified in saying, If it were not for the *bridle*, and the *bit*, the *fear* of *future* torments, I would not regard these laws, these exactions of a tyranical and despotic sovereign. How different is the condition of man! "What does the Lord thy God require of thee, but to deal justly, to love mercy and to walk humbly with thy God?" "Acquaint now thyself with him and be at peace." For "whoso hearkeneth unto me, (wisdom) shall dwell safely, and shall be quiet from the fear of evil." Amen. H. F.

FROM THE UNIVERSALIST.

CONVERSION TO UNIVERSALISM.

'When thou art converted, strengthen thy brethren.'

This is the command of our Master. It has for a long time borne with great weight upon my own mind. The question with me has been, in what way can I strengthen my brethren? And it has occurred to me that I may do something toward this good work by pointing out, plainly and affectionately, the errors under the influence of which I have labored for a long time, and the means which God has seen fit to use in bringing me to a correct understanding

of the holy Scriptures, and thereby to effect an entire change in my religious sentiments.

In the year 1807, I became a professor of religion and joined the Baptist church in Malden, and we walked together in unity and love, though I had but little knowledge of the Bible. In 1811, I removed to Charlestown, and soon after became a member of the Baptist church in this town. With these brethren I lived in good fellowship for a number of years, and enjoyed with them many happy seasons of communion. At length my mind became deeply troubled about the doctrine of endless misery. I had no evidence that my wife and children, with the exception of one, had experienced the work of regeneration. They were of course in the way to never ending wo. The thought was indescribably painful. It destroyed my repose by night and my comfort by day. But the Lord had mercy on my miserable condition. He showed me my error; and I now, in all the strength of my soul, bless his holy name that he has graciously made known to me the extensiveness of salvation by Jesus Christ; that he is the 'Savior of the world;' that 'every knee shall bow to him of things in heaven, and things on earth, and things under the earth,' and that 'every tongue shall confess him Lord to the glory of God the Father.'

How plain and full these sacred testimonies are, and how numerous are the passages of scripture which clearly assert the salvation of all men? 'All kings shall come and fall down before him, all nations shall serve him. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.' The Father said to the Son, 'Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.' Jesus therefore was the rightful possessor of all men. He laid down his life for none but his own; still, the divine record assures us that 'he tasted death for every man;' that 'he gave himself a ransom for all to be testified in due time.' Do not these passages include the whole of mankind without a single exception? In my mind, they plainly do; and these, with other scriptures, were the means by which a change and wonderful enlargement were effected in my sentiments.

It was not on account of ill treatment by my Baptist brethren that I dissolved my connection with them, though this was the cause of my first going to hear the doctrine which I have since embraced. On carefully examining the scriptures, I found they agreed with it; that they taught in the most express manner the salvation of all men through the grace of God in Christ Jesus. I now rejoice with joy unspeakable in this glorious and consolatory truth. The more I examine it and compare it with the promise of God, the stronger and firmer my faith in it becomes. In the enlargement of my views of the gospel, I have felt a great increase of love to the cause of Christ, and of sympathy and affection for my fellow-men. I can now look upon every man as my brother, the child of my Father in heaven. I can cordially pity and forgive the foibles and errors of my whole race. God pities and forgives them, and why should not I? Never before did I experience such high and unmixed comfort; and I feel a strong desire to have all my fellow-creatures come and enjoy it with me. I can invite and urge them all to come with the greatest propriety, for in my Savior's mercy there is, I unwaveringly believe, enough for them all and to spare.

I have for sometime, felt it strongly impressed upon me as a duty to make these things known. They may, perhaps by the blessing of God be made instrumental in opening the eyes of some to the beauties and fulness of redeeming grace. It is my sincere prayer to Heaven that they may. I have been a great opposer of the universal doctrine. I have also through the goodness of God seen my error. I have been 'brought out of darkness into a marvellous light' indeed, 'the true light which lighteth every man which cometh into the world.' I feel deeply for my brethren who are still in bondage. I have a brother who is strong in the faith of the salvation of all men, but who still holds his standing in the Baptist church. There are doubtless many others in the same situation. I would earnestly advise and entreat them to come out boldly and give their support and public countenance to the glorious doctrine in which they believe. It is now eight months since I left the Baptists, and I can truly say that my joy has been greatly increased. I have no wish to go back. I can now say with confidence, 'Behold God is my salvation, I will trust and not be afraid. The Lord Jehovah is my strength and my song, therefore with joy will I draw water out of the wells of salvation.' E. B.

Charlestown March 12, 1833.

THE HAPPY RETURN.

We would invite the attention of our readers (says the Magazine and Advocate) to the following interesting and pathetic communication from Miss Laura Eggelston. Coming from her own artless pen, unpractised in the school of hypocrisy, yet severely disciplined in that of adversity, no one can doubt her sincerity or feel aught but sympathy for her sufferings, and pity for all whose peace, like hers, is destroyed by the soul-withering doctrine of never ending torments. Her heart was too sincere to believe and not feel its anguish giving power. We often, instead of wondering that there are any, marvel greatly that there are no more that lose their reason and sink in despair at protracted meetings, if they sincerely believe the doctrines there set forth. Indeed it appears to us, they cannot heartily believe and enter into the spirit of that faith, while possessed of their reason, or if they do, must immediately lose both reason and happiness.

Br. Skinner—Dear Sir, confiding in your charity and philanthropy, which you, I trust, as a servant of our divine Master, are ever ready to exercise towards your brethren and sisters of one common family, whose Sire is the God of the universe, I submit the following communication to your candid perusal, and to that of an impartial public, should you deem it advisable to publish it.

Four years since, I trust I was gathered into the happy fold, who feed in green pastures of everlasting love, and drink of the still waters of of divine goodness and free salvation, without money and without price. I delighted in perusing the sacred Oracles of truth divine, and the pages of the Magazine and Advocate, and attended every liberal meeting when it was in my power. And I can truly say, that my soul has been satisfied when I have met with my Christian friends, and rejoiced in prospect of our and a world's salvation. But alas, a murky cloud of affliction has overspread my mental horizon, obscured the bright sun of my happiness, surcharged my mind with the cold storms of sorrow,

> And error with her poisonous breath,
> Breathed on my pensive soul;
> Her air was cold, more cold than death;
> And she my reason stole.

A year ago last December, my beloved father was called hence to be here no more, by his divine master; leaving my mother and seven children to feel the loss of his society and kind protection. I had been a victim to ill health for years. But this was the severest stroke I had ever received. It seemed as though every earthly charm had fled with my dear sire. Owing to ill health, and sorrow occasioned by his demise, I was often quite dejected, and did not enjoy myself as well as usual, during the Spring and Summer. My eldest brother was at the Baptist Theological Seminary, in Newton, Mass. He often wrote to me, wishing to confute my religious views and instruct me in his, which he considered far more safe and sure. My eldest sister is a Baptist, and my youngest brother too. Late in Autumn last, I was induced to attend a protracted meeting, which was held by the Baptists in this place. It was indeed conducted in a very fanatical and frightful manner. "'Twas the whirl of the tempest; the Lord was not there." An endless local hell was portrayed in the most vivid colors, and a day of judgment, which would take place at the close of time; when a chosen few would be made immortally happy in the presence of (to them) an *appeased* Deity, while countless millions would be waked from their deep slumbers, to receive their doom and sink in endless wo! Ah! would that I had listened to the voice of reason, my dearest mother, and the kind expostulations of a respected sister in the faith of a world's salvation! But what I had heard had taken deep hold of my feelings, and mental alienation was the result. I fell a deluded victim to Partialism's withering influence, lost my peace of mind, my health faded quickly away

> Like some bright flower we love to cherish,
> And culture oft with choicest care;
> Then leave it suddenly to perish,
> Exposed to frost and algid air.

During the protracted meeting, my mental agonies were indescribable. My reason nearly abdicated its throne, and left me the sport of despair and wo. I attended meeting, days and nights, and united with the Baptist church in this place. But pallid sickness came and arrested me in my wild career. Having suffered such mental distress, and exposed my delicate health so much, I was seized with a lingering disorder which has confined me to my room ever since. I have been under the care of a physician for the last three months. My life has been considered in much danger. I am now but partially restored to health, obliged to keep confined to the house, and not able to knit, sew, or read, but a few minutes at a time. But blessed be my heavenly Father, who has seen fit to restore my wandering reason, and enable me to make a statement with my own pen, which I trust will satisfy an enlightened community, that my deviations from wisdom's ways ought to be attributed to the effects of ill health and over much sorrow, the hand of misfortune, instead of hypocrisy and deceit. I am well aware many reports are in circulation concerning my conversion to a limited faith: O, may these lines meet the eyes of all, and induce them to pity one who has been unfortunate, and is not willing either to censure without a hearing, or be censured herself for imbecilities past, which often now cause me sorrow but not guilt.

I take this opportunity to inform all my friends, and my enemies, if any I have, that my religious views are now the same as formerly. My soul expands with delight in contemplation of that Gospel which brings life and immortality to light beyond the tomb, and which is good tidings of great joy to all people. This is the only theme I ever loved or could admire. I hope in the dispensation of the fulness of times, through the mediation of Jesus, to be crowned, with all moral beings, with the deathless robes of immortality, and return to Zion with songs of everlasting joy and gladness, and rest forever in the august presence of the great Eternal. Laura Eggleson.

Smithville, Chenango Co. March 15, 1833.

CONVERSION.

The Brick Baptist Meeting house, in Auburn, New York, has been purchased by the Universalists of that place, and ere long will be well filled with the sincere worshippers of that 'God who is the Savior of all men.'

Religious Inquirer.

CHARITY.

"Happy is the man who hath sown in his breast the seed of benevolence; the produce thereof shall be charity and love."—*Economy of Human Life.*

The man in whose breast charity abideth not, loseth half the substantial enjoyments of existence; he passeth through the world incapable of imparting happiness to a single object, or of exciting emotions of gratitude in the bosom of a fellow creature.

In our intercourse with the world, our opinions of men are predicated upon our knowledge of their characters—and according to our observations, prejudices take root in the mind which neither time nor meliorating circumstances may have power wholly to eradicate;—hence, the individual whose kind and benevolent feelings are manifested in alleviating the sufferings of his fellow creatures, has always an extensive claim upon our sympathies and affections—this one trait in his character is sufficient to obliterate many of the faults to which he may be addicted, and excuse many of the vices of which he may be the victim. While on the other hand, the one who passes through life cold and callous to the cries of distress, unfeeling as the world in which he breathes, experiencing no sympathy for the sufferings of his fellow travellers, wrapt up in self—let him be honest, let him be just in his dealings—if he possess not that genuine spark of Deity, charity, his other virtues will be passed by almost unthought of.

To view the frailties of humanity with the eye of charity—to have the ear always open to the wail of the unfortunate—and the hand always ready to relieve their wants—is a divine trait in the characters of men, and the benevolent principles which prompt it, while it exalts our nature, affords a satisfaction of which the world can never rob us. 'Tis true, the weeping eye, and the hollow words of unfelt commiseration, do not always denote a feeling and a generous heart. A love-sick girl may weep over a tale of distress found in some high wrought romance—the worldly minded professors of religion, may expend yearly vast sums for the support of public charities—but 'tis all a hollow mockery—for the tears of the girl flowed so freely only from weakness—and the gifts of the religionist were to be seen of men, take either to the wretched hovel of squalid poverty—the tears of the maid will remain locked with the fountains of the breast, and the man whose acts of charity are only performed when the world looks on, will draw his purse-strings tighter than before.

Man sometimes thinks that he is placed upon earth for no other purpose than to seek out pleasure, and enjoy it as he may; that he is not dependent on his fellow men for any portion of the good he enjoys, and of course not bound, by any law of nature or of circumstance, to share them with another—that it is his privilege to partake of all the joys and pleasures of life as they may present themselves, nor care who reaps the bitterness of anguish and of sorrow, while he is sporting in the law of luxury.

But are there no considerations which should induce us otherwise to employ an existence given by a benevolent Creator—is there nothing beyond the mere gratification of selfish propensities for idle and useless pleasures, that should cause us to devote life and reason thus beneficently given, in a channel that would confer benefits upon the needy and unfortunate. The duties for which we are formed, are to extend, as far as we are capable, a participation in the blessings which Providence has profusely lavished upon us—to alleviate the distresses of suffering humanity, whenever opportunity presents itself—to mitigate the sorrows of the widow and the orphan, and pour the healing balm into the lacerated and broken spirit. In performing the duties of charity and benevolence, we are fulfilling the commands of Deity, and entailing upon ourselves the blessing of the objects of our charity, which will arise like incense to heaven, to be recorded in our favor on the page of eternity. Thus living and acting, we enter upon the enjoyment of real and unadulterated pleasure to which the uncharitable man is, and ever must be, a stranger---it is the reward of a quiet and self-approving conscience, a reward which fully compensates us for any inconvenience we may have encountered in the discharge of our benevolent duties.—*Philadelphia Liberalistst.*

FEMALE STUDIES.

Every woman should consider herself as sustaining the general character of a rational being, as well as the more confined one belonging to the female sex; and therefore the motives for acquiring general knowledge and cultivating the taste are nearly the same to both sexes. The line of separation between the studies of a young man and a young woman appears to me to be chiefly fixed by this, that a woman is excused from all professional knowledge. Professional knowledge means all that is necessary to fit a man for a peculiar profession or business. Thus men study in order to qualify themselves for the law, for physic, for various departments in political life, for instructing others from the pulpit or the professor's chair. These all require a great deal of severe study and technical knowledge; much of which is nowise valuable in itself, but as a means to that particular profession. Now as a woman can never be called to any of these professions, it is evident you have nothing to do with such studies. A woman is not expected to understand the mysteries of politics, because she is not called to govern; she is not required to know anatomy, because she is not to perform surgical operations; she need not embarrass herself with theological disputes, because she will neither be called upon to make nor explain creeds.

Men have various departments in active life; women have but one, and all women have the same, differently modified indeed by their rank in life and other incidental circumstances. It is, to be a wife, a mother, a mistress of a family. The knowledge belonging to these duties is your professional knowledge, the want of which nothing will excuse. Literary knowledge therefore, in men, is often an indispensable duty; in women it can be only a desirable accomplishment. In woman it is more immediately applied to the purposes of adorning and improving the mind, of refining the sentiments, and supplying proper stores for conversation. For general knowledge women have in some respects more advantages than men. Their avocations often allow them more leisure; their sedentary way of life disposes them to the domestic, quiet amusement of reading; the share they take in the education of their children throws them in the way of books. The uniform tenor and confined circle of their lives make them eager to diversify the scene by descriptions which open to them a new world; and they are eager to gain an idea of scenes on the busy stage of life from which they are shut out by their sex. It is likewise particularly desirable for women to be able to give spirit and variety to conversation by topics drawn from the stores of literature, as the broader mirth and more boisterous gaiety of the other sex are to them prohibited. As their parties must be innocent, care should be taken that they do not stagnate into insipidity. I will venture to add, that the purity and simplicity of heart which a woman ought never, in her freest commerce with the world, to wear off; her very seclusion from the jarring interests and coarser amusements of society, fit her in a peculiar manner for the worlds of fancy and sentiment, and dispose her to the quickest relish of what is pathetic, sublime, or tender. To you, therefore, the beauties of poetry, of moral painting, and all in general that is comprised under the term of polite literature, lie particularly open; and you cannot neglect them without neglecting a very copious source of enjoyment.

Mrs. Barbauld.

A DROP.

"I am but a drop, what can I do?" And so that person, under this plea, did nothing, in a plain case of duty.

I saw the earth's verdure withered under a scorching sun. It seemed imploring of the heavens a refreshing shower. A drop replied "I am but a drop, what can I accomplish toward watertering the earth?" And every other drop, with equal reason, made the same reply; so the thirsty land received no shower.

The dew, each particle for itself, made the same plea, and refused its blessings on the morning vegetation.

A ray of light rebelled. "I am but a ray; my service is not needed in illuminating the world." Every other ray caught the same spirit.

Each refused its office, and at mid-day there was darkness.

A rivulet weary of paying tribute to a neighboring river, left its accustomed channel to sport among the pleasant meadows. "I am but a drop," was the vindication. Each sister rivulet followed the example, "and all the rivers were dried up."

By these ponderings, I was led to contemplate an important and most obvious fact, in respect to the government of God, viz. that the great events of the universe are brought about by the co-operation of minute agencies.

1. In the natural world. What is the gentle gale or the impetuous whirlwind? Combined particles of matter. Not one of them alone is capable of producing an observable result.

See that noble river. Navies ride upon its bosom. But it is composed of drops. It is their combination that imparts all its majesty, and beauty and usefulness, as it bears the wealth of a kingdom toward the ocean.

The sun, how splendid and glorious! But all its power, as it pours its beneficence through the universe, is found in the combination of minute particles.

2. In the moral world. What constitutes the strength, beauty and perfection of the christian character? Numerous individual graces mingled in harmonious proportion.

Within a century from the death of Christ, the gospel's glad tidings were spread through a large portion of the known world. "Their sound went into all the earth." Individual agency accomplished this. Within thirty years, divine truth has been brought to bear on the minds of many millions of people, who had been sitting in the region and shadow of death. All this has been done, not by any one man, but by the combination of many. Drops made the showers that have thus refreshed the earth. What if all the noble spirits who have been engaged in this work had said, "I am but a drop," and so refused to act.

The very incense of heaven, the anthems that please the ear of the Eternal, are not raised by any single voice, but by the harmonious combination of many. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and of the voice of mighty thunder saying Allelulia; for the Lord God omnipotent reigneth."

A sound mind in a sound body, is a short but full description of a happy state in this world. He that has these two, has little more to wish for; and he that wants either of them, will be but little the better for any thing else. Men's happiness or misery is mostly of their own making.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, APRIL 20, 1833.

NOTICE.

The tenth Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, April 21.

RELIGIOUS NOTICE.

We are gratified in informing our city readers, that the neat and commodious Church situated in Sixth Avenue at the foot of Amity-street, and lately occupied by the Presbyterians, has recently come in possession of Universalists, and will, by divine permission, be opened for the worship of the one only true and living God, who is the Savior of all men, on Sunday morning next, April 21, at half past 10 o'clock. Sermon by the Senior Editor of the Messenger. Services may also be expected at 3 o'clock, P. M. and at half past seven in the evening.

Services will be attended as usual in the Orchard-street Church.

The Church in Sixth Avenue is a small but very neat and convenient edifice, pleasantly located, and will accommodate about 300 hearers. Though small, it will meet the present necessities of our many and staunch friends in that part of the city. Their number is constantly increasing. It is designed to render the Society which will be immediately congregated there, associate with that in the Orchard-street Church. Union inspires confidence, and gives strength.

Our prospects in New-York have been dark. They are daily brightening. What we now see is, as we predict, but the dawn to a still brighter morning and a glorious day. God grant that his free spirit may warm the hearts and strengthen the hands of us all, in the labors of so divine a cause. And may truth in God's own good time be universally diffused, and happiness universally enjoyed.

THE LAST ENEMY.

The last enemy that shall be destroyed is death.
1 Cor. xv, 26.

This passage is translated by Dr. Macknight thus; *The last enemy, death, shall be destroyed.* or as he expresses it inanother place, *Death, the last enemy, shall be destroyed.* This translation, which is literally correct, gives a meaning widely different from that of our common version. "The common version," says the same author, "implies that there are some enemies, who shall not be destroyed; which is wrong; for all enemies shall be destroyed, ver. 25"

The question naturally arises, Why is *death* called *the last enemy?* Three opinions have been entertained on the subject. 1. It is thought that death is called the last enemy, because it entered the world after the devil and sin. This is the opinion of Chrysostom. Nothing is found in the context, however, that can give countenance to this notion. It is therefore worthy of no consideration.

2. It has been thought that death is called the last enemy because it is the greatest. This seems to be the opinion of Dr. Macknight. The conclusion, however, should not be drawn before the premise is established. But by what argument can it be proved that natural death is the greatest enemy of either mankind or Christ? Were death annihilation it would be infinitely less an enemy to man, than sin. If, as is commonly believed, sin merits or produces endless misery. And surely sin is far more an enemy of Christ than death. How then is death the greatest enemy; and even if it be the greatest, how is it thence the last?

3. The last opinion is that which rests on the plain unperverted meaning of the passage, explained by the clear sense of the context. It is that death is called the last enemy, because it shall be last destroyed. "But this is not true," says Dr. Macknight, "if the destruction of death is to be accomplished by the resurrection." But why is it not true, we would ask? Because, replies the Doctor, "the devil and his angels, and wicked men, are to be judged and punished, after the dead are raised." Consequently there will be more enemies to Christ and to man, after death is destroyed than before. Besides, there will then be what is popularly called *eternal death.* How then is death the last enemy? We ask in vain. If sin, satan, and every other evil, almost infinitely aggravated, shall continue forever, with what propriety could the apostle use the language he did. How could he say, "For Christ must reign, till he hath put all enemies under his feet. The *last* enemy, death, shall be destroyed?" The doctrine of endless misery must be given up, or some new method of frittering away the obvious meaning of this passage must be adopted. S.

LETTERS TO THE REV. DR. BROWNLEE--NO. X.

Rev. and Dear Sir—

The popular argument founded on the blasphemy against the Holy Ghost, commonly called the *unpardonable sin,* must not be passed unnoticed. The passage to which you more particularly referred was Mark iii, 29. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." As I wish to avoid the full force of no passage of scripture, to which a confident appeal is made in favor of endless misery, I will consider Matt. xii, 32, in connexion with the preceding. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

I must be permitted to remark in the outset that it is high time this argument, or the popular method of speaking on the subject of the great salvation, was laid aside. We hear christians, every day and on every hand, magnifying the grace of God. They affirm with the beloved disciple, that "the blood of Christ cleanseth from all* sin." They speak of our Savior as "the Lamb of God which takath away the sin of the world." They exclaim, "Come now and let us reason together, saith the Lord: Though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool." The ministers of the gospel proclaim to us, in the language of Paul, that God "now commandeth all men, every where to repent," with the assurance that "whoso confesseth and forsaketh his sins shall have mercy." They daily repeat the words of inspiration, "The spirit and the bride say, come. And let him that heareth, say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." And yet when we come to examine the popular creeds, or hear a doctrinal discourse, we learn to our utter astonishment that there is one species of sin for which penitence and prayers are unavailing, and which the blood of the Son of God himself cannot wash away. Paul declares, Rom. v, 20, that "where sin abounded, grace did much more abound;" yet the common exposition of the passage before us, assumes, as if in contempt of revelation, in the very face of high Heaven, that there is one sin which transcends the loftiest exercise of God's infinite grace. Whether this be honorable to the divine character, or consonant with the divine word, my readers may decide. For myself, my very soul turns away from the idea with abhorrence. I repeat it, let us lay aside this argument for endless misery, or let us cease to think and speak of Christ as one whose "blood cleanseth from all sin."

I might add that, on the popular and absurd hypothesis, that sin is infinite, I can discover no reason why blasphemy against the Holy Ghost should alone be unpardonable. It can be no more than infinite, and so is every other sin; and like every other, can subject us to no punishment but death "with all miseries, spiritual, temporal, and eternal." To speak of sins as differing in magnitude and desert, which many do, while every sin, both original and actual, is infinite and deserving an infinite punishment, is to add puerile weakness to more than puerile absurdity. It is like ascribing the wisdom of philosophy, or the truth of revelation to the incoherent ravings of the madman.

In discussing the subject of the sin against the Holy Ghost, I shall enquire, 1st. *In what does that sin consist?* 2nd, *What is to be understood by its not being forgiven?* 3rd. *What is the import of the phrase "neither in this world, neither in the world to come?"*

1. *In what does the sin against the Holy Ghost consist?* This question has been variously answered. Some have thought it consisted in denying the divinity of the Son: Others, in denying the divinity of the Holy Ghost. Some think it to be the sin of a hardened impenitent sinner. Others still have believed it to consist in heresy and schism. Were we to consider the numbers at the present day, who are driven to despair, insanity and suicide, under the impression that they have committed the unpardonable sin, we should conclude that it must consist in any thing and every thing, except listening to the truth. It was the opinion of Athanasius, according to Calmet, that this sin was chargeable upon the Pharisees, because they *maliciously* imputed the works of Christ to the power of the devil, although they had the fullest evidence that they were wrought by the Spirit of God. "That this," says Dr. Clarke, "and nothing else is the *sin* against the Holy Ghost is evident from the connexion in this place, [Matt. xii, 30,] and more particularly from Mark iii, 28, 29, 30." After quoting these verses, he adds,

"Here the matter is made clear beyond the smallest doubt—the *unpardonable sin,* as some call it, is neither less nor more than *ascribing the miracles wrought by the power of God to the spirit of the devil.* Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed, that no man who believes the divine mission of Jesus Christ ever can commit this sin: therefore, let no man's heart fail because of it, henceforth and forever. Amen."

The subject seems very plain. Christ had just cast out a demon. The miracle was manifest: the Jews could not deny it. It was a miracle of mercy: yet rather than acknowledge that God was with him, and that it was by his Spirit Christ wrought these good works, they said. "He casteth out devils by Beelzebub the prince of devils." This our Savior construed into blasphemy. If we consider the circumstances of the case, it will be found impossible for this sin to be committed by any person at the present time. For now there are no miracles. And it was only by ascribing a miracle of good, seen and acknowledged, to an evil agency, that the Pharisees blasphemed against the Holy Ghost. In this opinion I am sustained by Dr. Clarke. This how

* In its limited sense the word *all* is too extensive here to harmonize with popular opinions. "The sacred writers," says Dr. Brownlee, "very frequently use this word in its common acceptation referring to every kind."

ever does not affect the main point, since it is acknowledged that the sin against the Holy Ghost has been committed. Let us therefore proceed to the next inquiry.

2. *What shall we understand by this sin's not being forgiven?* The language used by both Matthew and Mark is very explicit, and I should by no means wish to lessen its power. I understand our Savior to declare in the plainest terms, that he who was guilty of blasphemy against the Holy Ghost should not escape the penalty of the law—should most assuredly be punished. But how was he to be punished? With endless misery? This may be easily taken for granted, but let me tell you, sir, it cannot be proved. Our Savior gave not the slightest intimation, either in the passage before us, or in the context, that the blasphemer was to be punished eternally. He merely asserted the fact, as will eventually appear, that he should not escape the penalty of the law. But here I meet the popular but monstrous idea, that the penalty of the divine law is endless misery. If this be granted, the consequence is unavoidable, that every sinner shall suffer eternal perdition; for no proposition is susceptible of more abundant scripture proof, than that "the Judge of all the earth will do right," that he "will by no means clear the guilty," but will reward every man according to his works. Beware, sir, how you trifle with the divine attributes,

Were it not that the mind is often inordinately attached to creeds, and blinded by prejudice, this passage of the holy scriptures would offer no serious difficulty, even to the private christian. He would bear in mind that in human laws some crimes are regarded as capital, and under certain circumstances, unpardonable. And he would feel it to be unreasonable thence to infer that those who were guilty of them were excluded from all hope of sanctification and future happiness. It was, almost beyond the shadow of doubt, of such a crime, under the Mosaic law, that our Savior here spoke. Blasphemy against God was a capital offence under that economy. "And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And *he that blasphemeth the name of the Lord, he shall surely be put to death.*" Lev. xxiv, 15, 16. There were offences called sins of ignorance which might be forgiven. "And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and *it shall be forgiven him.*" Num. xv, 28. There were others called presumptuous sins, which were unpardonable. "But the soul that doeth ought presumptuously, the same reproacheth the Lord, and *that soul shall be cut off from among his people.*" Lev. xv, 30. But because an individual was cut off from among his people, because he suffered *temporal* death, was he necessarily excluded from heaven? The creed may teach so, sir, but the Bible does not. You may receive the former, I choose to abide by the latter.

"The sin here spoken of by our Lord," says Dr. A. Clarke, "ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv, 30, 31. xxxv, 31. Lev. xx, 10. 1 Sam. ii, 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the christian dispensation, as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John v, 16, called there *the sin unto death*, i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore I think that though there was no such forgiveness to be extended to this crime, as to absolve the man from the punishment of *temporal* death, yet on *repentance* mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation."

By thus adopting the most natural meaning of our Savior's language, we avoid the glaring contradiction which exists between the common exposition and some of the plainest and most glorious doctrines of revelation.

3. *What is to be understood by the phrase, "neither in this world, neither in the world to come?"* The idea commonly attached to it is, that the sin against the Holy Ghost is not to be forgiven *in this world*, i. e. during the present life, nor *in the world to come*, i. e. in the future life, or state of immortality. And Limitarian clergymen seldom lisp a word that might lead men to suspect it was not the original meaning. I pretend not to judge of motives, but they are certainly acquainted with the fact that some of the best commentators abandon this interpretation, at least in the case before us. Dr. Campbell translates the phrase thus, "*in the present state, or in the future,*" and adds in a note, "The word *state* seems to suit better here than either *age*, which some prefer, or *world* as in the common version. Admit, though by no means certain, that by the two *aiones* are here meant the *Jewish* dispensation and the *Christian*. These we cannot in English call ages; as little can we name them *worlds*." He regards the phrase as ambiguous, and therefore uses the ambiguous word *state* in his translation. I could wish that some men inferior to Dr. Campbell would manifest equal candor. They would sometimes tell their hearers, what he has done his readers. Mr. Charles Thompson once secretary of Congress, in a translation of the Bible, which Horne pronounces to be "executed with great fidelity," renders the passage thus, "is not forgiven either *in this age*, or *in that to come.*" In a note he says, "Neither in the present age, (i. e. *the age* under the Mosaic law) nor in that to come (i. e. *the age* under the Messiah.") Mr. Wakefield translates the phrase in the same manner as Mr. Thompson, and explains the meaning he attaches to it in the following words; "that is, the *Jewish dispensation*, which was then in being, or the *christian*, which was going to be established. But an attentive reader of the scriptures will perceive that under this sort of phraseology a comparison is intended to be made. As if he had said; 'Though the *Christian* religion is a dispensation of *mercy*, this sin shall no more be forgiven by the laws of the gospel than it is by the law of Moses;' under which the punishment was death. Lev. xxiv, 16." Dr. A. Clarke, whom you call "a giant, the first of Greek and Hebrew scholars," says on this phrase, "Though I follow the common translation, I am fully satisfied that the meaning of the words is *neither in this dispensation* (viz. the Jewish) nor that which is to come, (viz. the christian.) The world to come, is a constant phrase for the times of the Messiah, in the Jewish writers." Drusius tells us, that "the ancient Jews believed that all sins should be forgiven in the times of the Messiah [i. e. in the age, dispensation, or world to come.] Whence the Messiah was called Jesus by the angel because he should free his people from their sins. Hence it was an old proverbial phrase, *It shall not be forgiven him neither in this age, neither in the age to come.*"

May I now ask you, Dr. Brownlee, to show that these opinions of men, all believing the doctrine of endless misery, and these facts asserted by them, are false? If you choose to differ from them, I think it no more than your duty to show wherein they erred. I rely but little on the mere opinions of men; but where I find so important concessions made by individuals, whose prejudices all incline them to opposite conclusions, I am constrained to believe them influenced by honest motives, if not by sufficient reasons. If the phrase in question was a *proverbial* one, as Drusius affirms—if it is *ambiguous* as Dr. Campbell declares—or, if it has no reference whatever to the *future world*, as that "first of Greek and Hebrew scholars," Dr. A. Clarke confesses himself "fully satisfied,"—it is time christians were so informed. They have been deceived long enough. In either case the argument drawn from this passage in favor of endless misery is destroyed. I leave the subject for your consideration, and hope if you think me in error, you will do me the justice to acknowledge that I err with some of the great and the good of your own faith, and that you will moreover do me the favor to correct me, and those whom the singular reasonableness of my error may have misled. Respectfully, &c. T. J. Sawyer.

Rev. W. C. Brownlee, D. D.

UNIVERSALIST CONFERENCE,

In Potters' Meeting House, Good Luck, N. J. Wednesday, May 15, 1833.

There will be preaching at the house of Col. S. C. Johnes, near Hightstown, N. J. on Monday evening preceding; from which place ministering brethren will be conveyed to Toms River village, (8 miles north of Good Luck,) where preaching will be expected on Tuesday evening. On Wednesday morning, afternoon and evening, meetings for public worship will be held in the house in which John Murray first preached in this country. Ministering brethren are affectionately requested to attend.

A. C. T.

UNIVERSALIST MINISTERS.

In No. 22, of the present volume, we gave a list of Universalist Ministers in Pennsylvania, Connecticut, New-Jersey, Maryland, Virginia, South Carolina and Alabama, furnished by Brs. Andrews and Thomas. We intended giving, the succeeding week, the list in this state, but have been prevented until now. We cannot answer fully for the correctness of the *locations* in the following list, but believe they are generally correct. They are taken from a record kept by the Senior Editor. Some changes may have taken place since they were entered, that have not been noticed.

Stephen R. Smith, Clinton.
Dolphus Skinner, Utica.
A. B. Grosh, "
John Freeman, Hamilton.
Job Potter, Cooperstown.
Walter Bullard, Hartwick.
Clement F. LeFevre, Troy.
I. D. Williamson, Albany.
Thomas J. Whitcomb, Schenectady.
Obadiah Whiston, Oswego.
Charles Hammond, Royalton.
Pitt Morse, Watertown.
Wm. I. Reese, East Bloomfield.
Geo. W. Montgomery, Buffalo.
Isaac Whitnal, Barre,
Calvin Morton, Clarendon.
Cornelius G Person, Canton.
Nelson Doolittle, Lisle.
Levi L. Sadler, Perry Village.
R. O. Williams, Amsterdam.
Stephen Miles, Lee.
Jacob Chase, jr. Berkshire.
John S. Flagler, York.
Liscomb Knapp, Brighton,
Lyman Scott, Freedom.
George Messenger, South Bainbridge,
Luke Babcock, Pharsalia.
Lewis C. Todd, Jamestown.

Joshua Britton jr. Sharon.
S. W. Fuller, Boonville.
John Wallace, Pottsdam.
Oliver Ackley, Seneca.
David Biddlecom, Cazenovia.
Orrin Roberts, Cedarville.
Jesse Bushnell, Clinton.
George Sanderson, Genoa.
Abner Wood, Antwerp.
Joseph Bradley, Plattsburgh.
S. Finch, Binghampton.
Franklin Langworthy, Madrid.
Seth Jones, Augusta.
James Foster, Orville.
Eli Ballou, Malone.
J. French, Sandy Creek.
E. Smith, Henrietta.
J. Spencer, Springwater.
Kneeland Townsend, Gains
L. Pain, Nanda.
Russell Tomlinson, Le Roy.
Wm. Whittaker, Hudson.
E. Mitchell, New-York.
T. J. Sawyer, do.
S. J. Hillyer, do.
B. B. Hallock do.

In addition to the foregoing we have the names of Justus Gage, John Simonds, Jeremiah H. Whelpley, E. DeWolf, Benj. Ballou, Samuel S. Sherbourne, J. Gregory, Wm. Underwood, Henry Roberts, Samuel A. Skeele, Benj- Hicks, and Lewis C. Marvin, who were formerly located in this state, but whose residences are now unknown to us. We are indebted to the last Trumpet, for the following list in Massachusetts.

George Bradbourne, Nantucket.
John Murray Spear, Hyannis.
James H. Bugbee, Plymouth.
Alanson St. Clair, Halifax.
Joseph Banfield, Duxbury.
Robert L. Killam, West Scituate.
Elmor Hewitt, Hanson.
J. B. Dods, Taunton.
Geo. C. Leach, "
William Morse, Quincy.
Hosea Ballou 2d. Roxbury.
Massena Ballou, Stoughton.
Hosea Ballou, Boston.
Sebastian Streeter, "
Benjamin Whittemore, "
Daniel D. Smith, "
Thomas Whittemore, "
J. C. Waldo. "
A. A. Folsom, Hingham.
Lemuel Willis, Salem.
John Moore, Danvers.
A. Norwood, Brewster.
Thomas Jones, Gloucester.
B. B. Murray, "
Henry Belding, "
T. G. Farnsworth, Haverhill.
Jehiel Smith, Amesbury.
Thomas B. Thayer, Lowell.
Russell Streeter, Shirley Village.
J. Wright, Acton.
T. J. Greenwood, Marlborough.
Wm. A. Stickney, Stow.
Sylvanus Cobb, Malden.
Rufus S. Pope, "
Lucius R. Paige, Cambridgeport.
L. S Everett. W Balfour, Charlestown.
John H Willis, Dana.
Elbridge Trull, Milford.
Gilman Noyes, Charlton.
Hosea Faxon Ballou, Munroe.
John Brooks, Bernardston.
Theodore K. Taylor, Ministering at large.
Calvin Gardner. "

PROGRESS AND REQUIREMENTS OF UNIVERSALISM.

The following interesting extract is from a recent address to the Universalist Society in Somersworth, N. H. by Br T. F. King, of Portsmouth. The closing remarks are worthy the most careful consideration of every Universalist.

Not quite sixty-three years ago, the celebra- JOHN MURRAY landed on our shores, directed hither, doubtless, by the providence of God, as a preacher of Glad Tidings. When he left England for America it was for other purposes than to preach the Gospel. He had been oppressed by domestic afflictions, and he came to seek an asylum in the solitudes of our forests, where he might peaceably pass the residue of his days on earth. But God had otherwise ordained: He became a Messenger of glad tidings; tho' single handed he went forth in the strength of the mighty God of Jacob. A Church was gathered in Gloucester, another in Boston, and a third in Portsmouth. For a considerable period Universalists were like angel's visits, few, and far between, but they were a band of brothers and sisters. They were united by a common faith and tho' treated with the utmost contumely by the dominant sects, they were not deterred from the undisguised avowal of their views of God's character and government.

Universalists are now scattered over the whole of our extensive territory. This is encouraging. It is estimated that between forty and fifty Meeting Houses for the use of Universalists were erected the past year. God grant us as great an increase for the year on which we have just entered.

But let us remember, my Christian Friends, that the glory of our cause does not consist so much in the number, as in the character of those who espouse and support it. I had rather be associated with a few honest conscientious men in any moral or religious enterprize, than with an indefinite number who were reckless of moral principles. Universalist Societies ought to be composed of good men and true, who feel a deep interest in the religion of Jesus Christ. Without these essential characteristics in their members they cannot prosper, but with them, they will increase both in numbers and respectability. * * * * * *

Recollect, my Brethren and Sisters, that you are surrounded by sharp sighted enemies who will be careful to mark any indication of coldness or indifference on your part to the stated ministrations of the word. If they know that you seldom attend public worship, they will have a right to conclude that Universalism plays round your heads, but comes not near your hearts.

Let me entreat you to exemplify the spirit of the doctrine you profess in all your intercourse with the world. The spirit of Universalism is a spirit of love to all mankind. It will not justify us in returning railing for railing, or evil for evil—but on the contrary it bids us pray for enemies, and to overome evil with good. It directs us to copy the example of the merciful Father of mankind who causes his sun to rise on the evil and on the good and who sends rain upon the just and on the unjust. It bids us cherish kind and benevolent dispositions towards the unthankful and the evil, and to do good to all men as God has given us opportunity.

PROSPECTUS

For the Second Volume of the

PHILADELPHIA LIBERALIST.

The principal objects of this publication will be —to propogate and defend the doctrine of Universal Benevolence, and Liberal Principles generally —to conduct to virtue and happiness, through the knowledge of God, derived from an examination of his word, and from his works in the great and glorious system of creation, "whose unaltered page no time can change, no copier can corrupt"—to encourage a practical conformity to the moral precepts of Christ—to watch narrowly the machinations of an aspiring priesthood—to exhibit the perversions and subtle elusions of those who would "lord it over God's heritage;" fearlessly to expose whatever measures may have a tendency to impair any civil or religious right, and faithfully to explode whatever sentiments may to us appear derogatory to the Divine character, and inimical to the well-being of man.

As appropriate to the general objects of the work, the following subjects will receive attention, viz: Sermons that shall be deemed of lasting, as well as of present interest; occasional Reviews of religious works; brief and critical illustrations of texts, scriptural phrases and subjects; dissertations on points of Biblical Literature, and of Religious truth in general; public Education; Freedom of the Press, and of Speech; Religious Liberty; Imprisonment for Debt; Capital Punishments; Moral Essays and Tales; Historical Sketches; interesting facts regarding God's ancient, chosen, and peculiar people, the Jews; the liberal Sciences; Religious intelligence generally; Poetry; and chaste Miscellaneous reading.

The *Philadelphia Liberalist* will also be *enlarged* to the size of a super-royal sheet, and will appear as heretofore, in the folio form.

The promised assistance of able writers will add interest and value to the work.

CONDITIONS.

Published every Saturday, at *Two Dollars* per annum, payable *in advance;* to which fifty cents will be added, if not paid within *six* months from the time of subscribing, and one dollar if not paid during the *year.*

Agents or subscribers, who will become responsible for the amount of six subscriptions, and remit the same to the publisher, free of expense, shall each year receive a volume for their trouble, so long as they retain their responsibility; and in like proportion for a greater number.

No subscriptions received for less than one year, except the money be paid on subscribing.

No papers discontinued, except at the option of the publisher, until all arrearages are paid.

Small notes of solvent banks received at par value, for subscriptions, &c. per mail.

All letters and communications to be addressed to Z. FULLER, *Editor and Proprietor*, No. 86, Callowhill street, Philadelphia—and those forwarded by mail, must be *post paid.*

The second volume of the Philadelphia Liberalist will commence about the first of June next.

Persons who may receive the names of subscribers to this paper, are requested to make returns as early as possible to the editor.

MARRIED,

Married in this city on the evening of the 10th inst. by the Rev. T. J. Sawyer, Mr. Bennett Toldridge and Miss Mary Ann Morris.

DIED,

In this city on the 14th inst. of consumption, Mr. —— Wasson aged 38.

On the same day of inflamation on the brain and bowels, Cornelia, daughter of Abram and Sarah Gale (formerly of Boston) aged 3 years and 3 months.

On the same day, Henry B. son of Bradford Jones, aged 14 months.

At Le Roy, Genesee Co. on Friday 22d ult., Mr. JESSE CARPENTER, aged 61 years. He endured pain and affliction without a murmur or a sigh, and died as he had lived for years, a firm believer in the impartial grace of God and the final reconciliation of a world to him through Jesus their Redeemer. He testified by his composure that that faith which works by love and purifies the heart was sufficient to support him in a dying hour and smooth the pillow of the bed of death. By his death society has lost an illustrious example of piety and virtue—his children, the sage instructions of an indulgent father—and his aged and beloved partner an affectionate and loving husband. His numerous examples of moral worth and excellence, I trust, will long be cherished in the memory of his friends, who have been called to mourn his departure from among them. On Sunday following his decease his funeral was attended by a large concourse of people who appeared to listen with attention to the words of life and consolations of the Gospel as they were uttered by the speaker. May the word preached profit those who heard, and bring forth fruit to the glory of God.—*Magazine and Advocate.*

Original.

A REPLY TO C. M. S.

Lady, 'tis true "we ne'er have met,"
And true that we may never meet,
For many a weary mile is set
Between us, and our days are fleet;
Yet say not 'tis a "worthless" one,
The "offering" which thy hand hath brought,
Since its solacing tones have won
Full many a wild and lonely thought,
Of this sad heart, to pleasure back,
And roused that all responsive chord,
Which time nor change can ever slack,
So but sweet friendship's voice is heard.

If thine are not "the thoughts that breathe
And words that burn," like those which flow
When genius' frenzied visions wreathe,
A chaplet of unearthly glow;'
Yet, lady, yet not powerless fall,
The glances of thy gentle muse,
For light more beautiful we call,
When slightly veiled by morning dews—
More beautiful the rays that tinge,
With chastened smiles, the dawning sky,
Twining amid night's silver fringe,
Ere the fierce sun has risen high.
And dearer are the sounds which steal,
In low, soft murmurs on the ear,
Than such as all o'erwhelming peal
With less of melody, than fear.
Nor wilt thou deem it flattery, when
Fair stranger, from my heart, I say,
Faint are these emblems to pourtray,
What thy sweet lyre to me hath been.

And hast thou "seen a beauteous face
In inspiration upward lifted?"
'Tis well thou add'st, "a Poetess
Is seldom with much beauty gifted."
Oh! 'twere in me, most surely wrong
To hint that stern impartial nature,
Had added to the gift of song,
Both fairy form, and faultless feature,
Nor will I ——— few have likened me
To Selim's peerless Nourmahal,
And when beside the ivied tree,
Where my own mountain torrents fall,
I've caught, with careless eye, the light
Which my reflected image gave,
Much fairer I have thought the sight,
Soft pictured on the purple wave—
The sight of bending trees and flowers,
With golden sunshine flashing through,
Lovely as those which deck the bowers,
Far, far 'mid ocean's depths of blue,
Where sinless beings ever stray,
Through fields of never wasting bloom,
Living that long unclouded day,
Which ends not in the darkling tomb.

But this is fancy ——— Oh! and must
Alone wild wayward fancy tell
Of beings beautiful and just,
Untainted with earth's passions fell?
Alone wild fancy—'tis unfolded,
The destiny of all beneath,
The leaven of sin is early moulded
Into our very thought and breath,
Our spirits catch the shades which mar
The brightness of life's morning dial;
And mournfully truth's brilliant star
Goes down 'mid clouds of tears and trial.
High sceptred pride becomes the bane,
The poison of our earthly bliss,
And with her dire companions drains
Our cup of holy heartedness.
Ah! as thou sayest, we weakly cling.
To things from time's dark pinion cast,
And find but this their comforting,
They're worse, "far worse, than frail at last."

But peace ——— 'twere meet a farewell tone
Were echoing from my harp strings now,
For midnight's sombre hand has thrown
Oblivious dews upon my brow.
The world of jarring sound is lost,
The very waves and winds are still,
And stars, no more by dark clouds cross'd,
Sleep sweetly on the misty hill;
And on the half uncurtained pane,
Where the faint moonlight wanders free,
My lamp's pale beams, though on the wane,
Are struggling for the mastery;
Yet, ere I speak that word, so oft
Most fatal to the trusting heart,
Hear this, my wish ——— may slumber soft,
To thee its sweetest dreams impart.
And should kind heaven allow us e'er
On time's uncertain shores to meet,
Oh surely 'twere to me most dear,
The bliss, a kindred soul to greet:
If not to meet, it is decreed,
Still, lady, shall this prayer be mine—
That providence will ever shed
Its choicest gifts o'er thee and thine.

J. H. K.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. *James.*

How true! It is short and delusive. Did we live to the age of Methuseleh, the truth of this Scripture would not be so obvious. We might then count on long years of pleasurable occupations in the things of the world. Death might then appear at a great distance, and might not disturb our pleasures, or cast such a dark gloom over our gilded anticipations. But now, our lives are exceeding short. Threescore years and ten, is an age to which few ever arrive: and more die under the age of twenty-five years than over. It is said of Xerxes, the most powerful and haughty of the Persian monarchs, that when he had collected his forces for the invasion of Greece, and seated upon an ivory throne, reviewed them as they overspread the land and sea as far as his eye could reach, at first he gloried in the greatness of his strength, and the absoluteness of his power. But afterwards, his countenance was overcast with pensiveness, and tears suddenly stole down his cheeks, glowing with the agitation of his feelings. When asked the occasion of this, he replied: "In one hundred years all this vast multitude will be dead." He wept at the thought of human frailty. Should the life of man be filled up with enjoyment the most substantial—should no root of bitterness and sorrow grow in earthly soil—should the bright sun of prosperity gild every sublunary prospect, then, what could it present satisfactory to an immortal mind—since all this joy and happiness flies away, and is dissolved like the morning vapor before the summer's rising sun?

Death is on his way. With unrelenting hand he grasps the strings of life, and snaps them asunder. No age is free. No class of men is exempt. "There is no discharge in that war." The lofty monarch, at his approach, lifts off the diadem from his brow, and resigns it forever. Princes drop their sceptres, and nobles resign their badges of distinction. The miser unlocks his hoarded treasures, and the prodigal spends no more. The persecutor lays aside his instruments of torture, and the minister of religion, gives up his solemn charge. All must exchange the habiliments of the living for the shroud of the grave.

Look at the broken clouds as they successively float over your heads. How fast they fly! The clouds of yesterday have give place to the clouds of to-day, and are now forgotten. So pass the generations of mankind—they all successively find a lodgment in the tomb. Our fathers, our mothers are gone. Our brothers and sisters, our wives and children, and our friends—where are they? Some of them have already gone to a world of spirits—WE ARE GOING!—*N. E. Chronicle.*

PROCRASTINATION.

Men spend their lives in anticipation; in determining to be vastly happy at some future period or other, *when they have time.* But the present time has one advantage over every other—it is our own. Past opportunities are gone, future are not come. We may lay in a stock of pleasure as we would a stock of wine; but if we defer tasting of them too long, we shall find that they are both soured by age. Let our happiness therefore, be a modest mansion which we can inhabit while we have our health and vigor to enjoy it; not a fabric so vast and expensive, that it has cost us the best part of our lives to build, and which we can expect to occupy only when we have less occasion for a habitation than a tomb. It has been well observed, that we should treat futurity as an aged friend from whom we expect a rich legacy. Let us do nothing to forfeit his esteem, and treat him with respect not with scurrility. But let us not be too prodigal when we are young, nor too parsimonious when we are old; otherwise we shall fall into the common error of those, who, when they had the power to enjoy, had not the prudence to acquire; and when they had the prudence to acquire, had no longer the power to enjoy.

The Christian ministry is a ministry of grace, of peace, of reconciliation. It is not that of earthly princes. Since the kingdom of Christ is not of this world, the ministry is of another order. "It has not been given me," says Paul, "to destroy, but to edify." The ministers of the Son of God, are not ministers of the wrath of heaven; and the fire which they are to call down by their prayers, is not like that of Elias a devouring fire.—*Beausobre.*

If Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislation, or the throng of busy men, we should find her last retreat with woman at the fireside; her last altar would be the female heart; her last audience, the secret prayer escaping in silence from her lips and heard, perhaps, only at the throne of God.

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 2 and 3 Marble-Building, Chatham-Square, New York.

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